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The Christian Socialist

VOL. III. No. 10. DANVILLE, ILLINOIS, MAY 15, 1906. Whole No. 50

The Sower

BY EDWIN MARKHAM

Written after seeing Millet's painting with this title

Soon will the lonesome cricket by the stone
Begin to hush the night; and lightly blown
Field fragrances will fill the fading blue—
Old furrow-scents that ancient Eden knew.
Soon in the upper twilight will be heard
The winging whisper of a homing bird.

Who is it coming on the slant brown slope,
Touched by the twilight and her mournful hope—
Coming with hero step, with rhythmic swing,
Where all the bodily motions weave and sing?
The grief of the ground is in him, yet the power
Of Earth to hide the furrow with the flower.

He is the stone rejected, yet the stone
Whereon is built metropolis and throne.
Out of his toil come all their pompous shows,
Their purple luxury and plush repose!

The grime of this bruised hand keeps tender white
The hands that never labor, day nor night.
His feet that know only the fields rough floors
Send lordly steps down echoing corridors.

Yea, this vicarious toiler at the plow
Gives that fine pallor to my lady's brow.
And idle armies with their boom and blare,
Flinging their foolish glory on the air—
He hides their nakedness, he gives them bed,
And by his alms their hungry mouths are fed.

Not his the lurching of the aimless clod,
For with the august gesture of a god—
A gesture that is question and command—
He hurls the bread of nations from his hand:
And in the passion of the gesture flings
His fierce resentment in the face of kings.

This is the Earth-god of the latter day,
Treading with solemn joy the upward way;
A lusty god that in some crowning hour
Will hurl Gray Privilege from place of power.

These are the inevitable steps that make
Unreason tremble and Tradition shake.
This is the World-Will climbing to its goal,
The climb of the unconquerable Soul—
Democracy whose sure insurgent stride
Jars kingdoms to their ultimate stone of pride.

"From "Lincoln and Other Poems", published by McCLURE, PHILLIPS & Co., New York. $1.00.

THE CHURCH AND SOCIAL REFORM

By L. H. Edmiston, Riverside, Calif.)

(The following paper was read at a recent social gathering of the New Jerusalem ('Swedenborgian') Church of Riverside, California, by L. H. Edmiston. A word of explanation concerning "Swendenborgian" point of view may be useful. They believe a new age or dispensation for the church and world was inaugurated one hundred and fifty years ago by the consummation of the last general judgment in the spiritual world. This judgment cleared the spiritual atmospheres of the race from clouds of evil influences and permitted a clearer outflow of light on all plains of thought to bless mankind. Swedenborg's providential mission as servant of the Lord being to restate from the Bible and clearly explain the truths of Christianity that had been perverted and all but destroyed, and also to make known the laws of the spiritual universe.—L. H. E.)

Since the last judgment in the spiritual world there has been a marvelous increase of light and knowledge on the outer scientific and mechanical plain. Isolated hand labor has largely given way before the marvels of power driven machinery and new inventions and discoveries are being brought to light with an ever increasing rapidity. It seems clear, beyond the shadow of a doubt that this wonderful increase of light on the lower plain of industrial activity is a manifestation of the outflowing life of the new heavens, nor is it difficult to grasp the significance of this New Age revolution. It means that God's providence is laying broad and deep the mighty material and economic foundations on which the glorious New Jerusalem civilization is to rest. In these contrivances by which the forces of nature are being harnessed to do man's will, we see the sure prophecy of the time when every willing worker will be freed from drudgery and want and the fear of want and gifted by the Lord with a rich abundance of all needed material things, coupled with the amplest leisure for the highest mental and spiritual uses.

But while these wonderful industrial resources when rightly used, will, under the providence of the Lord be a priceless boon to the race, yet like all other great blessings, when wrongly used they become a veritable scourge. When grasped and controlled by the few and prostituted to serve their lust for wealth and power, these titanic forces become the means for the threatened enslavement of the race. The growing evils resulting will compel such social changes and adjustments as will safeguard the welfare of society under the new conditions.

The task of aiding in this necessary work of social reformation is one we may not shirk. The plea is sometimes made that as social evils spring from the selffishness of those interested, therefore their reformation must precede better conditions, but this argument is shallow and deceiving. The demands of justice require that pending their effective conversion, society be protected from their oppressions by so changing conditions as to wrest from them their evil powers and privileges. Neither do we have to wait for the conversion of the men active in reform work, for we are taught that even evil men from selfish motives may perform social services with an efficiency at times greater than that of better men. Ordinary selfish citizens, when their own interests are not antagonized by the truth, may ably advocate reforms that are just and necessary. In providing the mechanical and industrial basis for the new age the Lord has utilized men of an inventive and executive turn of mind regardless of their attitudes toward religion, and in accomplishing the further work of so changing and adjusting institutions that these mighty forces may fulfill their destined use, he will also use the reason and wills of all those men everywhere whose apparent or imaginery interests are not such as to blind them to the truth.

(Continued to page 8)

CALL FOR CHRISTIAN SOCIALIST CONFERENCE, JUNE 17 and 18

The First National Conference of Christian Socialists will meet at Louisville, Ky., June 17-18. (The local meeting place will be announced in our next issue.)

All men and women are urged to be present who thoroughly believe in the Christianity of Socialism and the Socialism of Christianity;—who are loyal to *the socialist party* and believe that socialism should also have *a distinctly religious expression.*

All such men and women who can not attend the Conference in person are urged to send expressions of sympathy and approval to Chas. H. Dobbs, care Insurance Field, Louisville, Ky.

The object of this Conference is to unite in one glorious fellowship the men and women whose hearts are fired with the love of God and the immediate hope of His kingdom on earth; to devise ways and means of reaching all religious people with the socialist message; to evangelize the churches and turn their tremendous influence against Mammon in favor of practical justice and brotherhood; to preach the "Good News to the Poor" and proclaim the Jubilee of Freedom from want, worry, hate and ignorance.

The immediate work of the Conference will be to choose a suitable name and form of organization and to adopt practical plans of future work in wise co-operation.

A strong and delightful program is being arranged, with large opportunity for discussion, and "our fellowship will be sweet."

One fare for the round trip may be obtained on all railroads from any point in the United States, on account of the great Kentucky Home Gathering, beginning June 13, and the return tickets are good for a long period. For further information about entertainment, hotels, railroad rates, etc, address Chas. H. Dobbs, care Insurance Field, Louisville, Ky.

It is confidently expected that prominent Christian Socialists will be present from all parts of the country and the Conference will be historic. If you are in full and sincere sympathy with this movement, *come if possible.*

—LUCIEN V. RULE, GEORGE WILLIS COOKE, J. W. WELLS, OSCAR F. DONALDSON and EDWARD ELLIS CARR, Committee.

Beautiful Words and Deeds

EDITED BY MRS. ELLA CARR

A continuous stream of new subscriptions to the Christian Socialist has been flowing into our office since we first began the publication of this paper.

We send out notices each month to all whose subscriptions expire within that month. If you cannot renew at once, don't fail to do so as soon as possible. We find it necessary to run the paper on a cash basis.

A number of our renewals have said we do not want to miss a single copy of your paper and others have sent in new subscriptions with their renewals.

Robert Hunter of New York City has been sending us subscriptions at different times. With his last list he sent us a check for $16.00 which it is needless to say, was very helpful and much appreciated.

Those who are sending their monthly payments for stock in the Co-operative Printing Co., will no doubt realize in the next few years that they are investing in one of the greatest enterprises for the cause that could exist. We have much reason for thinking that God has inspired the noble editors to undertake this work and all along here has been abundant evidence that Divine Providence has looked after and provided for the growth of this paper. We have but made a start. Comrades, if God be for us what does it matter who is against us?

Mrs. M. A. Spurgeon of Fort Worth, Texas, is still ordering bundles of the C. S. to distribute for propaganda work.

Jas. McMullen of Ottumwa, Iowa, is incessant in his labor of love for the C. S.

Russell W. Porteous of Buffalo, N. Y., sent for 200 C. S. sub. cards and deserves much credit for his faith in the C. S. and his willingness to attempt great things.

Alice Frost Lord, secretary of Berlin N. H. local recently sent in a new list of subscriptions with the promise of more later.

A friend ordered four copies of "The Captive City" to be sent to ministers of his city.

The following are extracts from a letter from M. Zimmerman of Oberlin, Kansas. After telling of his work for the Appeal to Reason in his town he said: "I hungered and thirsted for Christian Socialism, and when I received your paper I rejoiced. My heart is with you in storming the forts of the enemy and I predict for the Christian Socialist, if faithful to the cause of God and man, a glorious and world wide circulation.

This paper has subscribers now in England, France, Holland, Italy ,China, Japan, and New Zealand.

Dr. Levi Parker of Boston, Mass., in his letter with subscriptions for the C. S. said: "The Christian Socialist is about the best paper published."

W. M. Carroll of Moundsville, W. Va., writes: "Please send me a bundle of your great paper. I want them for propaganda among the church people.

Rev. A. Noll of McKeesport, Pa., has been increasing his efforts for the C. S. since Mr. Carr lectured in that place. In him the C. S. has a very warm sympathetic friend. He is doing all he can to increase the circulation of this paper in McKeesport.

William Higginbottom is working for the C. S. at Creelsboro, Ky. He says: "I am highly pleased with the Christian Socialist and am satisfied it is doing much needed good. I am delighted with the spirit and tone of this paper and trust it will soon become a weekly.

J. H. Lee of McPherson, Kansas, surprised us the first of April with a list of twenty-five subscriptions to the C. S. We wrote him wanting to know how he got such a list and recently he sent us his reply with another list of twelve subscriptions. Bravo, well done! We quote his letter as we are sure many will be glad to read it.

Dear Comrades:—

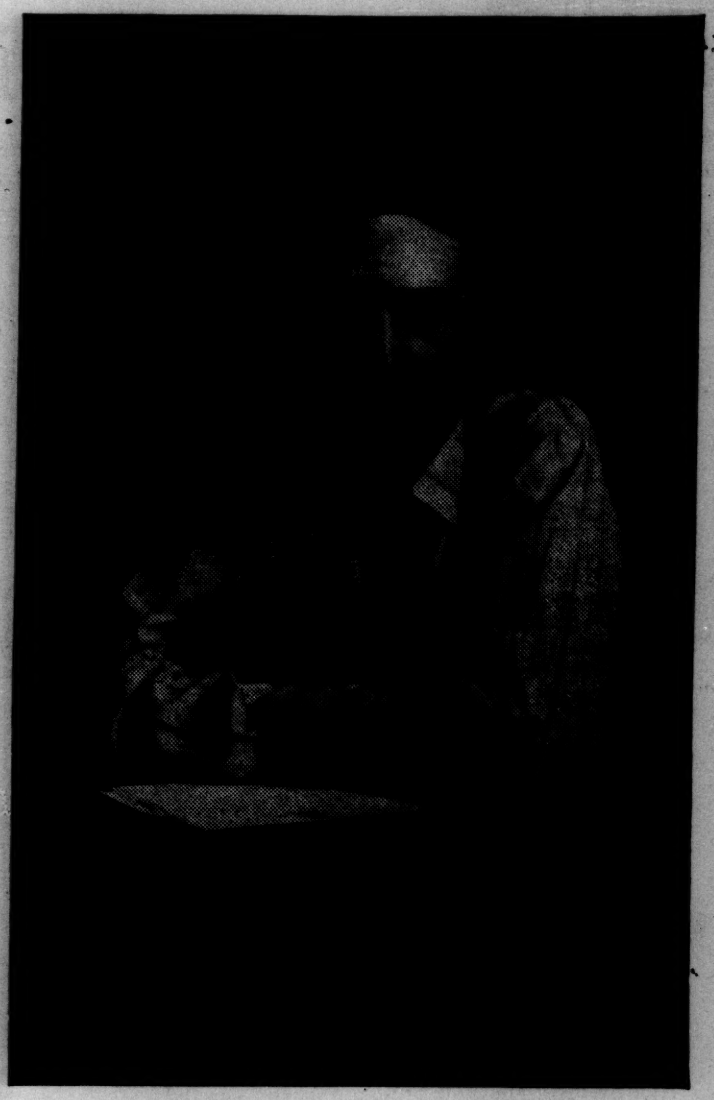
Your letter of April 4th was received in due time, and I should have answered sooner but I thought I would get a few more subs. to send along when I answered.

I was glad to hear that my other letter containing $10.00 for subs. was received at such an opportune time. I would certainly hate to hear of the C. S. going under as many other socialist papers have.

You wanted to know how I became interested in the C. S.. Well, I will tell you, perhaps you did not know it but this was the home of Granville Lowther for a number of years.....I was a subscriber to Social Ethics (Lowther's paper) and when it went under then I began to get the C. S. and when we received notice that my subscription was out we all wanted to renew.

Comrade Lee certainly knows how to get subscriptions and we trust he will send us many more.

Russell W. Porteous wrote to our office thus, "I take pleasure in mentioning that we have appreciated Mr. Carr's work very much with us in Buffalo and he has filled the bill which was wanted very much in this city. We only wish we could have him with us again in the near future. But it is too much to ask as other places are in want of an organizer as Comrade Carr."



UPTON SINCLAIR, AUTHOR OF "THE JUNGLE"

Upton Sinclair, whose daring novel, "The Jungle," has startled the whole country, has had a remarkable career. He is twenty-seven years old, was born in Baltimore and studied at the College of the City of New York and Columbia University. He paid his way through college by writing jokes and stories. He wrote a book of 80 000 words when he was seventeen. Before he was twenty he had produced an output equal to that of Sir Walter Scott. In 1900 he gave up college and went to Canada to write "King Midas." For four years he lived in shanties and tents, often subsisting on fish and game. During the next summer he wrote "Prince Hagen." The publishers rejected it, and during that time he nearly starved in New York. The story of this terrible experience was told in "The Journal of Arthur Stirling," a modern Grub street tragedy. Mr. Sinclair then became a socialist and wrote "Manassas," the first of a Civil War trilogy, in a shanty that he built near Princeton. N. J., which he has enlarged and where he now lives. "The Jungle," was the natural result of his Socialistic investigation. To obtain the information he spent a long time in "Packingtown," Chicago, where the people are nearly all Socialists, and where his writings were known. He thus obtained the inside facts of the terrible living and working conditions that he describes with such fearful vigor and searching realism, and which make "The Jungle" the most daring and remarkable book that has been published in this country. It is a fearless indictment of the evils of the packing industry and at the same time a novel of real people. So serious were the charges made by Mr. Sinclair that Doubleday, Page & Co. sent a lawyer to Chicago to investigate and he reported the book true in every essential detail.

At Little Virgil's Window

BY EDWIN MARKHAM

There are three green eggs in a small brown pocket,
And the breeze will swing and the gale will rock it,
Till three little birds on the thin edge teeter,
And our God be glad and our world be sweeter!

Order a bundle of sample copies to distribute among your friends. One cent per copy in bundles of ten or more. Help advertise the Christian Socialist and thereby help the cause.

The Economy of the Bible

By. J. C. Ayres, Kansas City, Mo.

I. THE BLESSING AND CURSE ON LAND AND TOIL

The slave-power in this country once sought to prove its pedigree by the records of the scriptures. It religiously cited and saw its own interest in believing its version of the following language. "Cursed be Canaan; a servant of servants shall he be to his brethren." Also as good backing to said divine curse, the words of Paul; "Servants be obedient to your masters according to the flesh with fear and trembling, in singleness of heart as unto Christ."

Despotism is always the same. The old system even went to the extent of denying the Negro a soul; and now in this age of boasted intelligence corporate power with untold wealth assumes to rear the same social distinctions. After wringing from an unsuspecting people permanent franchises it now seeks the perpetual entailment of economic slavery.

Even Christendom seems to be in possession of a doctrinal heritage that God ordained some to be rich and some to be poor. There is a sort of religious perversity in the human that ever seeks to charge its own sins upon its God. It naturally puts a construction on bible language to suit its mercenary purposes.

To the ordinary bible reader it is plain that the Hebrews had modes of expression that must be taken into account in the interpretation of their writings. They invariably attribute direct to God that which comes through second causes; and again they often speak of an effect as if it were a cause. Accordingly the old expositors supposed that as a sort of divine retaliation for man's disobedience God put his ban upon the very ground and upon toil that brings forth earth's product.

After the creation God pronounced "good" all that he had made, and blest the first pair, saying, "multiply and replenish the earth and subdue it, and have dominion over every living thing that moveth upon the earth." God's blessing upon man in subduing the earth by labor has never been abrogated. Earth and man's toil are as blessed as at the beginning. But man by his sin has introduced a causation that produces all that we see of robbery, that diverts the results from their rightful recipients and creates conditions that the Hebrew declares a curse on land and toil. In effect it is as if God had cursed the ground causing it to bring forth thorns and thistles. MONOPOLY OF THE RESULTS OF LABOR AND SOIL WORKS FOR MAN THE EQUIVALENT OF CHANGE IN PRODUCTIVE POWER.

The sin in Eden was covetousness which has repeated itself and wrought most of the suffering of men from the beginning. The curse was upon covetous greed. "For thy sake," is the significant clause. On account of man's sin of greed the thorns of hunger, nakedness and death have passed upon all men. Labor and land the source of physical life and pleasure are still blessed and honorable.

This version of the genesis of man and earth from the bible is in harmony with God's character as represented in the scriptures. A blessing is the voice of love, and the God of the bible in contrast with pagan deities has so revealed himself. All expositions must bend to this fundamental ideal.

With an intelligent view of the change in human nature wrought by sin Moses gave to Israel a civil code which made earth's utilities its special care. Physically man is a part of the earth. and in subduing and getting dominion, he himself was included. DOMINION OVER HIMSELF WAS THE ULTIMATE OF ALL DOMINION.

God in love has intervened between man and the curse, giving the world a social object lesson in a "peculiar people," and in fullness of time the lesson of a perfect life. Through it all runs the thread of love.

"Am I my brother's keeper" is a question that admits of only one answer. The blood of the millions crying from the ground, like the voice of many waters, answers yes.

II. LAND-TENURE IN ISRAEL.

"Thou shalt love thy neighbor as thyself" was a new social ideal to the world, and when given to the Hebrews was of itself enough to entitle them to the name "a peculiar people." The injunction was to them an organic law which was to underlie their civil and economic code. It marked a distinction between them and pagan people, and the land was recognized as fundamental in the economy of the commonwealth. The status of land with its title vesting in God was a practical bar to land monopoly as we now understand it, and seemed to premise the ubiquity of avarice.

Oppression, then as now, laid its heavy hand upon the peasantry, and its greedy eye saw quickly where the intrinsic value lay, and the best field for exploitation.

The workings of the land-law of Israel was practically a sort of public-ownership. God's edict, "the land shall not be sold in perpetuity; for the land is mine," placed the title to the earth in God, where in the final analysis it really is. To the Hebrew this was the end of land-traffic which is man's method of absorbing from a brother his means of sustenance. The law recognized ONLY USE as the proper and necessary status of the utilities. Their use was by common consent and authority of the commonwealth assured by allotment to tribes and families, and made INALIENABLE. Thus the family was made the economic center of the Hebrew system. Their civil polity was a mixed form of Theocracy and democracy.

The world's system of private ownership in contrast, is the open door to unlimited accumulations and covetousness is its motive force.

The decline of Israel dates from the lapse of the nation into monarchy; and Samuel's protest and God's command, "Give them a king." places the divine seal upon popular government, and the forecast of slavery and confiscation under the kings, is the divine curse upon imperialism.

The picture which Samuel spread before the people, looking to future conditions of the sons and daughters of Israel, doing the king's fighting and farm-service on the one hand and the kitchen drudgery on the other, with the fleecing of the land of its products, is the story of king-craft of old, and of the capitalistic imperialism of the present.

Landlordism is the game of crowned heads and money-kings, which is nowhere more vividly portrayed than in the bible. David in his 24th psalm declared: "The earth is the Lord's and the fullness thereof," and the sentiment is repeated by prophets and apostles. Solomon was given "an understanding heart to judge his people," and "wisdom to discern between good and evil." While he was wise and discerning he declared "THE PROFIT OF THE EARTH IS FOR ALL; the king himself is served by the field." In his degeneracy, when he had monopolized land and labor and surrounded himself with palaces, and vineyards, gardens and orchards, servants and maidens, wives and concubines, in anguish he declared: "I hated life; because the work that is wrought under the sun was grievous unto me, and the labor which I have taken under the sun; because I should leave it unto the man that shall be after me." Such is the degradation of the worshiper of Mammon.

"Woe," said Isaiah, "unto them that join house to house, and lay field to field till there be no room (no land for the tiller) and ye be made to dwell alone in the midst of the land." Russia today is the world's object lesson of starving, demoralized peasantry in the midst of abundant and productive land.

Israel's economy is not presented as a model for more advanced peoples, but only embodying some economic principle that must be realized before there can be "peace on earth."

Wisconsin Notes.

The new city council of Milwaukee has been organized. The Social-Democrats are represented on every committee of the council. It is true that each committee has but one Social-Democrat, and at the tail-end of the committee, but it is nevertheless a gain that we have a voice on all committees, and an opportunity to bring in a minority report on every proposed measure. Comrade Seidel is placed on the important finance committee, and Comrade Melms on the committee on legislation.

The last act of Mayor Rose before retiring from office was to appoint as gas inspector C. E. Merriam, a Rose heeler, who knew little or nothing about gas, who had acted as a strike-breaker in 1888 on a branch of the Burlington railway, when the union railway men exhibited him in public completely covered with labels bearing the word "scab," and who declared two years ago that if the Socialists carried the city, he would "wrap himself in the American flag and lie down and die." A few years ago, this appointment would have been confirmed by the Milwaukee council without debate. The Social-Democrats, however, objected to the appointment of an incompetent man to a $1,500 job, which by the way, was specially created by the last legislature. Since we now have 12 Social-Democrats in the council, the appointment was defeated, a few of the other aldermen voting with our men from fear of or deference to the trades unions. Here is another evidence of what Socialists may do even while in the minority.

MINNESOTA NEWS ITEMS.

For controlling their own places of meeting, the Finnish comrades of Hibbing propose to build an opera house costing several thousand dollars the coming summer.

The new Socialist mayor of Two Harbors is creating consternation in that burg by enforcing the laws; something heretofore unknown. Every slot machine has disappeared. No liquor is sold contrary to law, and the police are held responsible for all violations. It was so dry last Sunday that it is reported the sidewalks cracked, and all kinds of labor was stopped except that which the law allows.

The comrades are not particularly favorable to the old blue laws, but having pledged themselves to enforce the law, nothing short of changing them will save the natives from being compelled to obey laws they dislike. This is drawing the attention of the prohibitionists, and special attention will be paid to supplying them with our prohibition literature. The comrades are planning to put up a full county ticket this fall, and expect to elect a part of it.

At the city election in St. Paul, May 1st, the Socialist vote was a surprise to the best informed comrades. B. F. Morledge, candidate for mayor, polled 485 votes, while Comrades Schraeder and Stratton polled 2380 and 2069 respectively for assemblymen. The bitter fight on the mayoralty undoubtedly drew all the votes from the city except class conscious Socialists from Comrade Morledge.

Cash receipts for dues the first four months of each year indicate a gain in the entire state organization during the last year of over 44 per cent, while from many new sections of the country, inquiries are received, asking for instructions to organize. Never before has there been such interest in Socialism throughout the state as now. Fraternally,

J. E. NASH, Sec.

The parliamentary elections will take place in Belgium the latter part of this month. The Social-Democrats are active, but will be so handicapped by the unequal ballot system that they do not expect extraordinary results. They hope, however, to gain the balance of power as between the liberals and conservatives.

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NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

THE OVER-RULING WILL

YE WHIRLING winds that wing your way
Unchecked in your wild, wilful play;
Ye swirling Winds that wrecks have wrought—
Hark to the whisper, wonder fraught!

HARK! 'tis so faint no ear may know
The sound that words this Will below;
But at the whisper's wond'rous Will
The whirling, swirling, Winds are still.

—EDWIN ARNOLD BRENHOLZ

The Brotherhood Publishing Co., Ltd., publishers of the popular new Socialist song book, Moyer's "Songs of Socialism" which is receiving such high praise from our workers everywhere has moved its headquarters from Battle Creek, Mich., to Chicago, Ill., 5085 Forestville Ave. All orders for the new and enlarged edition of this helpful new book (still, 25c per copy) will be promptly filled from this new address.

Our readers will be interested in the article on Socialism from the Swedenborgian viewpoint, which appears in another column. These disciples of the Nazarene are rapidly joining the Socialist movement in different parts of the country.

Last Call to Y. M. C. A's

This will be the last number of the Christian Socialist which will be sent to any Y. M. C. A. from which no response is received. Therefore any reader who would like to see the paper again should mail us a postal card, giving the address of the Y. M. C. A. Signature is not necessary.

Secretaries Please Take Notice

"A Christian View of Socialism" is the title of a remarkable pamphlet by George H. Strobell. Order of this office.

Comrade Strobell was invited to deliver an address on Socialism before the Presbyterian Minister's Association of New York City. The address so impressed the ministers that they asked him to put it in print. He has since delivered it by request before various churches and men's clubs with helpful effect. Every reader of this paper should send for one or more copies.

Five subscriptions to the Christian Socialist for $2.00. Send us a Club.

Way Down East

(Editorial Itinerary)

It was a bright, balmy spring day, April 1, and my heart was singing with the joy of life and the prospect of a few days of intimate fellowship with Comrade Weeks in his own home as the N. Y. Central train sped along the east bank of the Hudson river which lay, magnificently beautiful and majestic, smiling in the sunshine with the ripples breaking into foam under the fresh breeze as a lady in her laughter shows her pearly teeth. Two miles across her broad, fair breast,—yet the far-famed Palisades beyond loomed precipitously grand and the summer homes on the uplands appeared close at hand. It was a day and scene to revel in.

Comrade Weeks was waiting at the Tarrytown station and we walked joyously along the steep, zigzag way in the sweet sunshine and invigorating air to his delightful home upon the heights overlooking the city, the river and the hills beyond. The tempting comfort for a weary wayfarer, the sublime view by day and night, the deep fellowship of kindred souls devoted to a common cause and the beautiful courtesy of Miss Weeks and her invalid mother made the week a memorable joy and inspiration.

And what a chase Comrade Weeks led me! Everybody and everything were to be seen, and his loyal friendship and unfailing courtesy permitted no opportunity to escape. To him and to Comrades Ghent and Hunter I owe one of the busiest, most delightful and most inspiring weeks of my life. Through their kindness I was permitted to see most of the sights and to meet many of the celebrities of our cult in the great city, among whom none are more honored than themselves:

Rev. Leighton Williams of Amity Baptist Church, strong man, grand socialist, doing a great work for humanity; Peter E. Burrowes, whose recent articles our readers so much enjoyed, sturdy, thoughtful, keen, in his old age still daring the unknown seas of philosophic speculation; Franklin H. Giddings, foremost sociologist of America; Arthur Brisbane, highest paid editor of the world, whose fearless, striking editorials make the Hearst papers a tremendous power for public ownership leading toward socialism; Hamilton Holt whose editorial genius, broad mind and great heart are putting the Independent in the front rank of American weeklies; Leonard D. Abbott, the brilliant and lovable associate editor of Current Literature; John Spargo, one of the ablest socialist writers and speakers and a royal heart; Morris Hilquit, whose keen, analytical mind, rare eloquence and loyal influence vastly affect the movement in New York; Nicholas Tchaykovsky the brave, wise founder of the earlier Russian revolutionary circles, whose joy and pride in the wife of his youth and their beautiful, brilliant sons and daughters is a rich delight to see; Darwin J. Meserole, the well-known social reformer; Rev. W. D. P. Bliss, who edited "The Dawn"—the first Christian Socialist Journal of this country, an able defender of socialism in the magazines of today; Rev. Alex. H. Irvine, lecturer at Yale College and at the New York Y. M. C. A., and many others. I am also indebted for many kindnesses to Comrade Poulison, superintendent of the religious department in the West Side Y. M. C. A., an enthusiastic socialist and a royal man.

And last but not least, I spent three forenoons in the Metropolitan Art Museum whose wealth of rare paintings and sculpture is deeply wrought into my soul.

This was supposed to be a week of rest (oh weary me!) and I only addressed one public meeting. At the meeting of the Brotherhood of the Kingdom at Amity Baptist Church, I spoke on Socialism and Christianity; and it was noticeable that during an hour's discussion at the evening banquet, though there had been three able addresses on other subjects immediately preceding mine, socialism was almost the only subject mentioned, which reveals the strong interest in this subject among religious people generally. Comrades Weeks, Ghent, Irvine and others made telling talks at this banquet. (See "A Striking Illustration" in another column.)

A trip to Boston via Fall River on the good ship Providence afforded me an opportunity for delightful visits with our old friends and comrades Rev. Dr. George Willis Cooke and Franklin H. Wentworth, and incidentally to get a good shaking up from a storm which rolled in from the Atlantic off Point Judas at the head of Long Island Sound.

Old South Church, King's Chapel, Boston Common, Lexington, Bunker Hill,—the old city and vicinity are full of Fourth of July inspiration for those who have not wearied of it in the mockery of "American Freedom" to slave for Rockefeller and the gang. Trinity Cathedral and the Public Library are quite worth while; but one must wish that Abbey's decorative genius had chosen a more sane and historic theme than the fantastic legend of "The Holy Grail" for so elaborate a work in so great a public library.

The Bostonians are prouder of their State House than comparison with others would warrant, but it is a beautiful custom to require the removal of the hat while passing through Memorial Hall, where the blood-stained and bullet-torn flags of the brave Massachusetts Volunteers are sacredly preserved. The beautiful painting of the Landing of the Pilgrim Fathers on Plymouth Rock, as they fell upon their knees in thankfulness to God for their deliverance from old world tyrants and the stormy seas, is among the principal decorations of this hall; but for some reason the artist failed to picture the

same Pilgrim Fathers as they soon afterwards "fell upon the aborigines."

The rare occasion of a Sunday night without a lecture enabled me to drop into the magnificent "New Old South Church" on Copley Square where Dr. Gordon preached earnestly to about 2,000 souls; into Trinity Cathedral—the pride of Boston—where perhaps 2,000 more were seated, and into Tremont Temple where Dr. Henson (late of Chicago) preached to 3,000 people. Each of these great auditoriums were crowded—with many thousands more at lesser churches—which proves that all the people have not quit going to church even on Sunday night. How unscientific and foolish the philosophy of life which omits psychology, which disowns religion and religious institutions! These are rooted in the very deeps of human nature, enwrapping every fiber of our being, and will outlast time. We can not destroy nor ignore gravity, but we may use it for boundless good. And the socialist movement may utilize religious life as a mighty tide in which to sweep to victory. If it ignores or attempts to stop this tide there is certain wreck ahead.

At Haverhill on the Merrimac the comrades wanted the lecture on Christianity and Socialism to help offset the idea that socialism is opposed to religion. We had a good time together and I was very glad to meet these comrades of whom I had heard so much.

Returning to New York I attended a special meeting of the Collectivist Society at which Morris Hilquit and myself were announced to speak. It was the same old story. When the Society has a banquet and charges $1.00 admission there are upwards of one hundred people present, 165 the last time, I believe. This meeting was free and they concluded therefore that it wasn't worth attending. Only 57 were there, which made it very hard on the speakers—and upon the audience too, as the sequel will show.

Neither Hilquit nor I wanted to speak in the circumstances, but they insisted, so he started in. Morris Hilquit is a man of exceptional logical clearness, eloquence and force; but the situation was almost too much for him. He began by saying he would only talk a few minutes, but the talk would not come right. It was like pumping in a dry well. Nevertheless he was evidently determined to strike oil or die in the attempt, so he kept bravely on. The audience listened patiently, hopefully. At last, after about an hour of heroic struggle he struck it rich and closed in a blaze of glory and applause.

It was now half past nine. No time for one of my regular lectures, and I am poor at a "talk" unless the occasion stirs me; but I must talk anyway, which I did—the dear Lord and the patient people only know how long! And I did not strike oil at all, though the generous hearted audience kindly tried to make me think so at times.

MORAL: ALWAYS CHARGE AN ADMISSION AND WORK THE MEETING UP WELL BY THE SALE OF TICKETS. This will bring a larger audience, insure a better speech and furnish money to meet all bills.

On the homeward way my first stop was at Taylor, Pa., where I preached regular sermons on Sunday morning and evening in the Congregational Church and lectured the two following nights on socialism in the Welch Baptist Church, whose well-beloved pastor, Rev. D. C. Edwards, is a man of most genial disposition, broad reading and devout socialist convictions. Large audiences attended all these meetings and my fellowship with Rev. Edwards was a great comfort and pleasure. In the home of Comrade S. C. Evans, a leader in the church, I found most pleasant associations and rest. His wife and daughters are model hostesses. A pleasant twilight hour was spent in the home of Thomas Griffith, the pioneer socialist worker of this vicinity, whose zeal never flags. His little daughter is the best informed and promising young socialist I ever met.

With Comrades Griffith, Evans, Rev. Edwards and others to work for socialism in Taylor the cause is sure to make good progress and will have a moral and spiritual soul as well as an economic body.

Two More Notable Converts

Two more notable converts to Socialism have startled the conservative world, Charles A. Lister, son and heir to the millionaire peer and bosom friend of King Edward, Lord Ribblesdale. Explaining why he has become a Socialist, Mr. Lister said:

"I am a Socialist because I am convinced of the injustice of our present social system and the inevitable ruin that will attend us if we adhere to its absurd anomalies. I find no satisfactory remedies for such a system either in the Tory or Liberal programme, and it is, therefore, to the Labor party, as the representatives of English Socialism that I turn for help."

The other is the celebrated preacher and reformer of New York, Rev. Charles H. Parkhurst, pastor of the Madison Avenue Presbyterian Church. He says:

"I honestly believe that the salvation of our country, as a great and permanent nation, depends upon our early acceptance and practice of Christian Socialism AS A POLITICAL CREED. If every individual shall be permitted to make a purely selfish use of his wealth and ignore his responsibilities to society, the end must be national disaster.

"In the existing agitation over government and municipal ownership, one may see that we are swiftly drifting toward a larger form of Socialism—Christian Socialism. Christ himself was a Socialist."

At this rate the Socialists will have to be careful lest the movement cease to be despised as A WORKING CLASS MOVEMENT and become "really respectable, don't cher know!"

We welcome all men to the Socialist movement who really understand and fully approve the struggle of the dispossessed producing class to obtain possession of the wealth they create, and who realize that the present non-producing, possessing class must be compelled to get off of the backs of the producers and go to honest work for their own living. There will be no classes after a while. There will be a universal, equal, industrial brotherhood—no rich, no poor; no robbers, no victims—all blessed together with plenty, peace and glorious opportunity.—E. E. C.

A Striking Illustration

At the recent Missionary Rally and meeting of the Brotherhood of the Kingdom in Amity Baptist Church, New York, an incident occurred which startlingly illustrates the feeling of Conventional Christians toward the poor to whom and for whom Jesus proclaimed his "Good News." The whole afternoon of Wednesday was given to a discussion of Brotherhood and of practical methods of Christian work among the poor and needy. The papers and addresses were tender, strong and full of practical suggestions. And at the close an urgent, public invitation was extended to every one to remain to the six o'clock banquet. Rev. Irvine had brought a man who was out of work and discouraged, a member of Calvary Baptist Church, to attend the Brotherhood meeting and the banquet. He was well enough dressed, but his clothes and general appearance showed he belonged to "the working class." Wishing to encourage the poor fellow, (and, perhaps, as I afterwards suspected, to test me,) Irvine introduced him and we sat down together at the board. He was evidently hungry, but I talked with him as occasion permitted among the many, and while doing so a good woman of the church who was diligently helping to make the occasion a success put her head between his and mine and said in a tone he must have heard as well as I: "Do not let this man annoy you. HE DOESN'T BELONG HERE. HE JUST DRIFTED IN."

Cut to the quick and angered to the core, I tried to reply cheerfully to save the poor fellow's outraged feelings: "Oh, yes, he does belong here. He's all right." But later when he requested of another lady the second cup of coffee, he was put off with some excuse for the delay and I do not think he ever got it. So it appears that the ladies had spoken to each other and agreed in resenting his presence.

And this at the feast of Brotherhood following a whole afternoon's earnest discussion of human kinship and the most practical ways of reaching men! The only distinctive member of the class which all that day's discussion concerned, who accepted the invitation as sincere (and it was sincere in the mouth and heart of the grand pastor who gave it) and came to the fellowship feast, to have him cruelly insulted at the very board to which he had been invited! Could anything more clearly demonstrate the unchristian ideals of "faithful church members" and reveal how far conventional church members have drifted from Christ's special, practical, BROTHERLY interest in working people? VERILY, THERE ARE CLASSES in AMERICA!

Of course these good women would give a "hand out" at the back door to almost any poor beggar, but to admit a man of that character (and this man was in no sense a vagrant) to a place at the feast as a BROTHER ON EQUAL TERMS—that is quite a different matter! We take some virtuous (?) pride in "charity," but we wish to dispense it at a safe distance and with due condescension! To receive "these people" as BROTHERS, that is asking quite too much!

This incident should assist Amity Church, which in the main is vastly better than the average church with reference to practical work, to get down in the dust and ashes of repentance toward God and man and make their beautiful SENTIMENT about brotherhood a matter of daily practice toward all classes, and especially toward the working class and the poor. God help us all in these terrible Judgment Days; for judgment must begin at the house of God.—E. E. C.

The Buffalo Meetings

The work of Comrade Carr during the week of April 22d to 27th has been most successful, for he has delivered the message of Socialism to many who could not have been reached through the regular propaganda work of the party. Many of our comrades were rather suspicious of the word "Christian Socialist," but Comrade Carr soon proved himself master of the materialistic conception of history and dispelled any doubt as to his ability of presenting Socialism in an able and comprehensive manner to his audience. It is not Christian Socialism that Comrade Carr advocates (for there is no Christian Socialism any more than there is Atheist Socialism) but TEACHING SOCIALISM TO THE CHRISTIANS; in fact, so scientific and convincing were his arguments that even our step-brothers of the S. L. P. were unable to pick any flaws in his arguments, and we do not hesitate to recommend to other locals to avail themselves of his services for work among the church people. The audiences during the week ranged from 50 to 300.

Sunday evening an audience crowding Lebanon Presbyterian Church to the doors greeted the speaker to listen to his subject, "The Failure of Capitalism." From start to finish he held the attention of the audience composed of old women and young women.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

There is no day marked on the calendar that so fills and thrills the progressive toilers of the earth with hope for the future as the first of May. Through the long, weary, countless ages of the past humanity has been blindly struggling on to the point in time and social industrial development when the actual wealth producers of the world might lift their eyes from their toil and see the time approach when they should enjoy the fruits of their labor. That time has not yet arrived, but most of the road has been traveled, most of the obstacles that stood in the way of working class emancipation have been removed. Through the invention of machinery and the harnessing of the forces of nature man has conquered his material environment. The problem of providing food, shelter and clothes is solved forever. No one ever thinks of humanity ever suffering in the future because of an insufficiency of all the good things that go to make life worth while.

The whole country wide held revolutionary meetings. Some were in aid of the Moyer-Haywood fund, some for the Russian revolutionists, all for propaganda and for the solidarity of the working class.

The government proposes a sweeping government investigation of the anthracite coal roads, and retains as special counsel Charles E. Hughes, who, in the insurance investigations, showed he had not only the ability but the will to really investigate. The immediate result is a decided slump in the market quotations of the stock of these roads. "No use for the muck rake" did you say?

Tow Watson's magazine for March contained on article against Socialism by the editor, and refers to Waylands experience in the Ruskin Colony. Comrade Wayland gets back at him in a trenchant article in The Appeal of May 5th and has as usual the better of the discussion.

"The Jungle" has been published only two months and is already being translated into six languages. The book has stirred up old London. English reviewers say the story is unsurpassed by the best work of Zola.

President Roosevelt sat up all night to read it, with the result that the Chicago stockyards district is being officially investigated. "The Jungle" is without question the greatest thing that has been written for many years; and for this reason you should read it. A book that commands the attention of the United States government and the newspapers of America and Europe is worth reading. The fact that the book was written by a Socialist is of consequence to Socialists, every one of whom should see that each of his acquaintances reads it.

Sir William Muloch the Canadian postmaster general has barred the "Appeal to Reason" from Canadian mail privileges "because it is a seditious publication." The "Appeal" editor says: Dynamite, when compared in power to an Idea, is but a zephyr compared to a whirlwind. The Appeal stands convicted of sedition—and it takes its place alongside Garrison's Liberator, Lovejoy's Observer and Horace Greeley's old Tribune. Pretty good company, eh?

But the Canadian comrades are not to be thwarted. The orders for the Appeal to be delivered by express each week are rolling in, and it would not surprise me if this Canadian list grew to 25,000 copies each week. If you have a friend in Canada write to him. You may even dare send him a copy of the Appeal in a sealed envelope. Just dare Sir William to open the private mail of a citizen of this country. I don't believe he will do it.

The Indianapolis Sun pathetically remarks that, "It is exceedingly unfortunate that there should be tens of thousands of men who believe the arrest of Moyer and Haywood was at the instance of deep-dyed villains holding public office. The Appeal to Reason, the organ of the western Socialists," "has issued an edition of 2,240,000 copies, devoting twenty-eight columns to statements of the arrested men and their associates."

According to Salt Lake City papers, Bishop Spalding, of the Episcopal church, delivered a lecture in that place in which he surprised the crowd by declaring himself in favor of the most radical demands of the Socialists and scoring the criminal wastes and wickedness of capitalism. His only point of difference appeared to be that he considered the materialistic conception of history to be too narrow to account for certain spiritual developments.

The "Man With the Muck Rake" may be a disturbing element to the president just now, but he will accept him with acclaim and tokens of fraternal regard when both witness the coming of the Man With the Socialist Vote.—Toledo Socialist.

The labor press of the country appears to be more deeply stirred by the action of the A. F. L. executive council, at the recent session in Washington, in issuing a call advising independent political action after being snubbed by Roosevelt, Cannon and Frye, than by anything that has occurred in the industrial world in recent years, not even excepting the great strikes that have taken place. Space forbids us from reprinting the many opinions that have been expressed. It may be said in a general way, however, that the proposition of going into politics is almost unanimously approved. The question is, shall the mass of organized labor voters move along capitalistic or socialistic lines. The capitalists daily papers profess to believe that the latter route will not be taken, and it remains to be seen whether or not their predictions are well-founded.—Cleveland Citizen.

A resolution favoring woman's suffrage was adopted by the United Mine Workers' of America in their national convention at Indianapolis the third week of March.

The Socialist movement of America is not only developing a literature, but the excellence of that literature is being attested to by the fact that some of the universities are taking the books for text-books. This has just happened to the recently issued "Bitter Cry of the Children," which has been adopted by Columbia University. The book is by John Spargo, for years a leading worker in the Socialist movement of England and the United States, and has received strong press notices from all sides.

National committee of the Socialist party sent $100 to San Francisco, where 500 party members are destitute. An appeal to all locals and members has been issued for aid and funds should be sent to national headquarters.

"The Echo," daily organ of the Hamburg Socialists, announces that its circulation has reached the fifty thousand mark. The Berlin "Vorwaerts" has a daily circulation of over 100,000. In London, England, the Socialists and trade unionists are seriously discussing the problem of establishing a daily labor press. Our New York comrades are pushing the propaganda for a Socialist daily.

In West Virginia the Socialist showed unexpected strength in this month's municipal elections. In Parkersburg the "red" vote increased from 47 to 297, and in Huntington and other places the gain was proportionate.

Senator Jacob Rummel (Socialist) is a member of the committee appointed by the Wisconsin legislature to investigate the Northwestern Mutual Life Insurance Co. The investigations are now in progress. It is needless to say that with a Socialist on the committee no whitewashing process will be possible.

At the recent meeting of the International Socialist Bureau, it was decided to increase the dues of most of the affiliated parties. The dues heretofore having been 800 francs for each nation represented. The change has been made with regard to the relative strengthening of the party in the several countries. The dues for Germany are now 2500 francs per annum. Those for France, England and the United States are 1250 francs per annum.

The Socialist movement has gained so much ground of late years both in Europe and in America that publicists and statesmen all over the world are beginning to devote to it an increasing amount of study and attention. According to the London correspondent of the New York Sun: "No subject is causing greater concern to European publicists and statesmen at the present moment than the amazing spread in all countries of the so-called Socialist movement." In England, according to this correspondent, the sudden event of that new force has dumbfounded the politicians of all parties, and its significance has yet scarcely been realized. For the sweeping victory of the Liberal party is in reality the swan-song of that party. It foreshadows the party's destruction, for out of the victory of the Liberal party rises the far greater triumph of the social Labor party. As Blatchford observes in The Clarion, the leading English Socialist paper: "The Labor party is only the advance guard of the Socialist party, and the Socialist party is coming, and coming to stay."

When the Countess of Warwick announced herself a Socialist the "best people" of Great Britain had a fit. Now they are due for another one. Dispatches from England state that Eton College, long regarded as a hotbed of conservatism, has developed a band of aristocratic young Socialists, the leader of whom is Hon. Charles Alfred Lister, son of Lord Ribblesdale. "I am a Socialist," he says, "because I am convinced of the injustice of the present social system and feel that inevitable ruin will attend us if we adhere to its absurd anomalies."

The Countess of Warwick, a Socialist, has a strong and convincing article of twelve pages on "Physical Deterioration" in the March number of the London Fortnightly Review. She quotes statistics proving that about a million children in England are in a hopeless condition from the effects of poverty. "It is no mere coincidence," she says, "that the English county with the largest proportion of child-workers has also the record figures for crime, drunkenness, and disease."

A convention of Socialist women was held in Ghent near the first of February. Among the resolutions adopted was one to conduct energetic agitation for universal woman's suffrage.

The Independent Labor party (Socialist) won a victory at Warrington, England, electing its municipal candidates over the opposition by good majorities. This victory coming right after the splendid gains in the Parliamentary elections is further encouragement to the British workers and a sad occurrence to the old politicians.

As May 10, the day set for the opening of the Duma, draws near, it becomes apparent that a new outbreak of revolutionary action is near at hand. Each week has brought new evidence that the Duma, with all the reforms promised in the Manifesto of October 30 is a farce. Last month the Tsar issued a decree depriving the Duma of all control over the finances. This has been followed by the publication of the so-called Fundamental Law, which in almost every clause contradicts the letter or spirit of the reform promises. The control of the army, the navy, and foreign relations, with power to declare peace or war, as well as the financial administration, are expressly reserved to the autocratic government.

The Easter season passed without the wholesale murders by which it has been customary for the police and the priests to celebrate the resurrection. The temper of the workingmen and peasants has changed since last Easter and the servants of Nicholas and God thought it wiser, on the whole, not to attempt the usual atrocities.—The Worker.

M. Brainard, who accepted a place in the present French cabinet, was expelled from the Socialist party. Thereupon the organization from the district in which he was elected seceded.

Two years ago the census of Japan showed that there were 3,000 Socialists in that country. The latest census just published indicates that Japan now has fully 25,000 Socialists. Of this number 14,000 are in Tokio. Among the occupations of these Socialists given are 3,200 laborers, 7,500 students, 50 politicians, 180 soldiers, 60 religious workers, 10 judges, 45 medical practitioners and 200 in scattered trades and professions.

The Daily Telegram, of Tokio, reports that in connection with the woman's suffrage movement a bill will be presented to allow women to be members of political parties in Japan.

Even Turkey begins to feel the influence of the revolutionary labor movement. Strikes have hitherto been almost unknown in that country. Such as do occur are treated as seditious conspiracies, and all mention of them in the press is strictly forbidden. But a few weeks ago the Sultan's government was shocked by the news that 1,500 employees in the state tobacco works had struck, the immediate occasion being a slight reduction of their pay. The government was just then feeling very nervous over the assassination of Redvan Pasha and other disturbing events. The strike leaders were arrested and two of them ordered to be exiled, but the rest of the strikers were offered increased instead of reduced wages if they would return at once. They did so, but almost immediately struck again, demanding the release of their leaders. After two days' hard work by the police trying to induce them to work, the prisoners were released, and work resumed on condition that the exiles should be brought back.

The New Zealand State Mines in the province of Nelson are among the best equipped and most enterprising of the country's industries. They have their own telegraph and telephone services, schools, libraries, etc., and the taking over of the retail distribution of their products is but the latest extension of the Socialist policy steadily pursued.—"Labor."

The government of New Zealand has started in business as a dealer in coal, says a cable from Wellington, having established agencies for the retail distribution of state mined coal. More paternalism!! and what will become of the poor coal barons!

In Copenhagen, the capital of Denmark, the Socialists made a splendid gain in the municipal election. Their ticket won by an increased majority, the vote being 20,627 against 16,222 for the anti-Socialists combine. The city council now stands: Socialists 16, Liberals 13, anti-Socialists 13.

I am now a lawyer, having been actively practicing for eight years. I had a client, who is now dead, who told me that in 1899, in the city of Butte, Montana, a plot was formed to kill Bartlett Sinclare and Governor Steunenberg and lay the crime to the W. F. of M. He was a mine operator himself and knew what he was talking about.—Leon Calhoun, Austin, Id.

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

TRUTH AND LOVE

Though with the trumpet of thy Truth
A Gabriel blast I blow;
In wrath I would remember ruth—
Love's lute so sweet and low,
Whose melting music after all
Excel's the bugle's ring;
The gain of strife is hatred's gall;
'Tis Love that leaves no sting.

Then give me Faith that may remove
The mountains in my way;
And let good Hope my helmet prove;
But Love shall be my lay!
So with the Morn the world may wake,
And put her sackcloth by;
While captive souls their shackles break,
And song succeeds to sigh!

—L. V. R.

The First National Conference of the Christian Socialists of America will assemble in a preliminary meeting Sunday morning, Oct. 17 at nine o'clock, at Music Hall, Sixth and Walnut streets, Louisville. Adjournment to attend church services at eleven. Afternoon and evening meetings at three and eight o'clock. Sunday meetings mainly devotional and educational. Monday meetings given to discussion and organization. A strong and inspiring program will be arranged. Let each comrade on arrival come to Headquarters at Music Hall.

Comrades desiring hotel accommodations will have to engage rooms in advance of arrival as the Home Coming crowd will be on hand ahead of them. Seelbach, the Galt House, Louisville Hotel, and The Old Inn are leading hotels. The Willard, Fifth Ave. and Rufer's come next, $2 per day. Senning's Hotel and Nic Bosler's Cafe, $1 each. If comrades will send in their names in time, they will be referred to good rooms and boarding places. *But we must have their names in time.*

The following letter of regret and greeting to our comrades of the coming fellowship conference has been received from Pastor Sheldon, of Central Church, Topeka, Kan.:

"My Dear Brother:—I regret that a recent severe illness extending over several weeks has made it necessary for me, for a time at least to cut down the number of my engagements and confine myself to the immediate duties of my church and parish. I am under the doctor's care and have been obliged to refuse outside calls for all summer. Otherwise I would be glad to be with you in June. I appreciate the opportunity and live in hopes of being of service for the cause of humanity in many ways yet. With cordial greetings, I am truly your brother,

CHARLES M. SHELDON."

Pastor Sheldon will be greatly missed because of his large influence with many christian people who have read his books and who would have crowded to hear him interpret Christian Socialism. Other minister comrades will endeavor to meet this expectation and supply this disappointment. Rev. Dr. Ramsey of Louisville urges that we do all in our power to make the conference educational. He deems it timely and the beginning of a most important propaganda in the South. He urges that our spirit be large and fraternal and will do his best to assist us. We hope Comrade Cooke can occupy this brother's pulpit while here. An effort will be made to reach the people through the local pulpits. Otherwise they will be reached through the public meetings. Louisville is a very conservative city, but a magnificent hearing was given Mark Guy Pearse the Methodist Christian Socialist minister last fall, and we see no reason why such men as will attend this conference may not equally draw and thrill.

I wish to add a word of praise richly deserved by local comrades here and there who do the detail work of arrangement and organization. Thomas B. Broy of Utica, Ind., is one of these. As a consequence of his work, and our message, the whole town has been awakened.

The following reply to Comrade Wells has been received for publication from Comrade Byron-Curtiss. The two articles would seem to make desirable the elimination of all theological and ecclesiastical discussion and harmonize on the simple proposition of fellowship and effort for the Kingdom of God in the Co-operative Commonwealth.

I would not undertake to answer Comrade Wells' article on the formation of a Socialist church, were it not that I know some of my friends who are socialists and Christians will expect me to. I regret to say that I agree with scarcely anything contained in the article. To my own mind the fallacies lie in the writer's frank expression of opinion that "all churches are of human origin," therefore all creeds.

Now I believe in revelation from God. I do not believe in "churches," but, as expressed in the oldest Christian formula, standardised before the Christians were contaminated by the world, or "capital:" I believe in "The Holy Catholic Church." It does not take a theologian to see the logical fact that if there has been a revelation from God, then this Church which the post Apostolic Fathers expressed belief in, if not the Apostles themselves, must be of divine, not human origin. Furthermore if one will examine the origin, history and text of the ancient and Catholic creeds, he will find about as follows. (A) They were drawn up and in common use before the third century. (Comrade Wells ignorantly says that Christianity was ambushed in the FIRST century and captured by capitalistic forces," etc. The seven persecutions prove him to be mistaken. (B) The text of the creeds are purely ethical and spiritual and show no trace of economic influence. (C) They affirm a belief in a Church, a divine institution. I will not take space to elaborate on the true, the Christian and Catholic idea of the church of God, nor the state of that church in the present. I only say this much in defense of the principle of the divine origin of the church of God against Comrade Wells negation.

We Socialists study the history of the world from the standpoint of economists, and point out the evolution of the various economic periods up to capitalism. In the main I believe we are correct. Permit me to say, that a trained theologian (of which Comrade Wells is not) likewise studies history from the standpoint of divinity. And I wish I had time and dare take the space to elaborate how, like the Socialist, the theologian points out the progress, epochs and periods of divine revelation. But I will not. Having said this much in defense of the divine origin of the church and faith of God and of Christ, as against Comrade Wells' ideas put forth, let me take up his proposition to found, form or organize a "Socialist Church." Now in the face of his own ideas, and the facts of Socialism, it would be no church at all; but a sect, a club and society. Socialism is co-extensive with civilized society. Does he hope to found a "church" that will be as Catholic as Socialism? Verily that is a commendable ambition, but I doubt if he has thought of it. Does he think the Socialists who are Christians and owe allegiance to the Methodist Baptist, Presbyterian, Anglican or Papal bodies, are going to leave their respective communions to join the new sect? Not likely they will. Nine tenths of them are undoubtedly bound to their respective communions by an ethical bond which he should not break if he could, and would not I am sure, if he could. As for the great un-churched masses: Judging from the tenor of his article, great numbers of the unattached would have their ears tickled by unscientific denunciations of economic conditions called capital, but I doubt very much if they would be brought to the gentle and sweet spirit of Jesus.

No: Comrade Wells' article is neither scientific nor is it sound philosophically. There is no call for a "Socialist Church." We have Christians of every name now, in the heat of the Socialist battle. Let us set up no shiboleth for the Christians who are Socialists. Let us form a Fellowship on the simple principles of the Christian religion and the person of Christ himself, to facilitate our efforts in organised, militant Socialism. But a "Socialist Church" will only injure the cause and drive many away from the support of the present movement for a fellowship.— A. L. Byron-Curtiss, Rome, N. Y.

Without entering at all into the merits of Christian Science as a means of healing, it is self-evidently unjust to arrest a Christian Science healer for allowing a patient to die unless every doctor of any school who permits a patient to die is also arrested and placed in peril of imprisonment.

Rev. Dr. Torrey has been stirring Philadelphia with revival power; and, under the inspiration of the Spirit is saying some suggestive things, showing that true religion is incompatible with the competitive system of business.

In speaking on peace of conscience, which comes with acceptance of God, he made a sharp thrust at millionaire philanthropists, saying that they were only trying to purchase peace by giving away a small fraction of their stolen property.

"But they can never do it," he said, "peace is not to be obtained in that way."

It is cheering to know that John Mitchell and Samuel Gompers have at last learned, what the Socialists have been telling them for years, that working men must go into politics to obtain their rights. "STRIKE AT THE BALLOT BOX" will now be the slogan of union men generally. The only question now is, will the workers vote for what they want—CONTROL OF THE MEANS OF LIFE, THE ABSOLUTE OWNERSHIP OF THEIR JOBS—or will they fritter away another generation learning WHAT TO VOTE FOR? There is only one ballot for any one who believes a man should enjoy the full product of his own labor, and that is the Socialist ballot.

The strike of coach drivers in New York has made it difficult to bury the dead. Perhaps in the battle of Armegeddon, which is now on, the point will yet be reached where workmen will "Let the dead bury their dead."

The Russian Douma opens well. The refusal to permit a public feast in their honor until complete amnesty is granted to all political prisoners, and the bold demand for the complete abolishment of the "Council of the Empire" as a legislative body show the mood of the constitutional Democrats who control the Douma.

To plot the overthrow of civil society by violently overturning those in authority is held to be treason to the State, but for those to subvert the purposes of the State, who, being in authority, use the power of official position to commit the very wrongs which they have been engaged to prevent, is not only treason, but treason more infamous than the treason of those who conspire with acknowledged enemies or levy open war. And this is so because to the infamy of betrayal they have added the contemptible qualities of the sneak thief.—Walter Thomas Mills.

Songs of Socialism.

"Songs of Socialism" published by the Brotherhood Publishing Co., at 5085 Forestville ave., Chicago (formerly Battle Creek, Mich.) is by far the best Socialist song book published. In addition to the old songs there are many beautiful stirring new ones. Send 25 cents for a sample copy. You will be delighted with it.

Although unorganized, the Mexican miners are showing their belief in the innocence of Moyer, Haywood and Pettibone in a substantial manner. The miners at La Cananea, Sonora, Mexico, have forwarded a second contribution of $712.15 to the defense fund. The international solidarity of labor is no longer a dream.